

A

NARRATIVE

OF UNHEARD OF

POPISH CRUELTIES

TOWARDS

Protestants beyond Seas:

OR, A

NEW ACCOUNT

OF THE BLOODY

Spanish Inquisition.

PUBLISHED AS A

CAVEAT

TO

Protestants.

By Mr. DUGDALE.

L O N D O N,

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OF THE

POISH CRUELITIES

TOWARDS

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TRUE ACCOUNT

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POISH CRUELITIES

AND

CAVAT

TO

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To the Most Excellent PRINCE

J A M E S

Duke of Monmouth, &c.

I Have often wondered that the Cruelties as well as Villanies of the *Romish* Church have not long ere this provoked Almighty God to avenge upon her all the Blood of his Saints, which she hath every where as so much Water, spilt upon the face of the whole Earth; but reflecting upon the many Sins of Gods own people (which certainly have been the only cause of the withholding of his most just and expected Judgments from being poured forth upon her from the fullest Vials of his Wrath) I have again considered of the Justice as well as Goodness of God herein; Justice to be revealed from Heaven upon her, when the Fulness of her Abominations shall be accomplished; and his Goodness and Mercy to his People, in purging them by these his Chastisements from the Dross and Tin of their Iniquities. Here we have a Revelation of the great God in two of his greatest and most glorious Attributes, his Mercy and his Judgment, according to their respective Objects. The Holy King and Prophet *David* wondred no less than he grieved at this matter, till he went into the Sanctuary of God, where he understood the End of wicked men, and that verily there is a Reward for the Righteous, and a God that judgeth in the Earth.

With

The Epistle Dedicatory.

With what *Antichristian*, no less than *Inhumane Cruelty* she hath behaved her self towards the *Saints and Servants of God*, , whom she calls *Hereticks*, this small *History* will sufficiently acquaint Your Grace, and will, I hope, prove a sufficient Alarm to the Nation, to rowle her up as one Man, to prevent and hinder the Rooting or Springing of her vile *Superstitions* here for the time to come. No, Sir, the *People of England* are doubtless sufficiently cautioned and fortified against any such Attempt; however it may not perhaps be unseasonable to remind them, and fully set before them the *barbarous Cruelties & unchristian Severities* wherewith the *Holy Inquisition* (for so they falsely stile it) is to the shame and sorrow of the best amongst them in *Foreign Countreys*, where it is suffered in the highest pitch of *Rigor* to be managed; no, we hope so great is the Goodness of God both towards our Prince and People, that 'tis past not only the strength, but Malice of our *Romish Adversaries* to hurt either his *Sacred Person* or the *Government*. May the Good Will of him that dwelt in the *Bush* preserve and ever keep Your Grace from any of their wicked Attempts upon Your Excellencies Person, from dividing you from Your Princes Favour; or, which can never be, Our most Sacred and ever Dread Sovereign from His good Subjects and People; and let all true-hearted *Englishmen* say Amen.

Your Graces Most Humble Servant,

and Dayly Orator,

RIC. DUGDALE.

The Original, Progress and Practice of the SPANISH INQUISITION.

When King *Ferdinand*, and *Isabel* had expelled the *Turks* The Spanish out of the City and Territories of *Granata*, and other places of *Spain*; who had lived there Seven hundred seventy and eight years; they set upon the Reformation of Religion, and the Conquered *Moors* Liberty to stay and to enjoy all their Goods, provided they would turn Christians: And whereas also, there were many *Jews*, who had continued there, since *Titus* conquered *Jerusalem*; they gave them leave to stay upon the same condition; but all such as refused were commanded presently to depart out of *Spain*. Yet afterwards finding, that those Persons were Christians, only in Name, and had submitted only to save their Estates; instead of providing godly Ministers with meekness to instruct them, and to them for their Errors: (by the advice of the *Dominican Friars*) Invented by Dominicans they erected the Inquisition; wherein the poor Wretches instead of Instruction, were robbed of all their Estates; and either put to most cruel Deaths, or else suffered most intollerable Torments, by whipping, &c. And leading the rest of their Lives in Ignominy and Poverty: Neither was this inflicted only upon such as Blasphemed Christ, but for the Observation of the least *Jewish* or *Moorish* Ceremony, or the smallest Error in the Christian Religion. But this Inquisition at first erected against *Jews* and *Moors* was afterwards turned against the faithful Servants of Jesus Christ, and for the suppressing of the Gospel, and the Profession of it.

As soon as Information is given in against any one, though but for a very small matter; they do not presently cite the Person to appear before them, but they suborn one of their own Officers, called a Familiar to insinuate himself into his company, who taking occasion to meet the Party thus accused, used, thus to greet him. Sir, I was yesterday by accident at my Lords Inquisitors, who said that they had occasion to speak with you, about certain of their affairs; and therefore they commanded me to Summon you to appear before them to Morrow at such an hour: The Party daring not to refuse, goes to the place, sends in word that he is come to attend them; and so when he is called in, they ask him, what Suit he hath to them? And when he answers that he comes upon Summons, they enquire his Name: for say they, we know not whether you are the same man or not, but since you are come, if you have any thing to inform this Court of, either concerning your self or any other, you may let us hear it, for the discharge of your own conscience. The Parties safest way, is constantly to deny that he hath any thing to declare to them; but if through simplicity, he doth accuse himself or any other, they rejoyce, as having attained their desires, and so presently commit him to Prison: If nothing be confessed,

Subtily.

fessed, they dismiss him; pretending that for the present they know not whether he be the Party or no: After his departure they let him alone for some space, and then send for him again, exhorting him, that if he know or hath heard any thing, that concerns their Holy Court, to disclose it to them, for (say they) we know that you have had dealings with some Person suspected in Religion; and therefore remember your self well, If you confess, you shall fare the better, and you shall but do therein as a good Christian ought to do: If still he refuse, they threaten, and so dismiss him.

Their dealing with Strangers.

Yet they have always one or other to keep him Company, to creep into his Bosome, and grope his Conscience; who under the colour of Friendship, shall visit him daily, and have an eye to all his dealings; observe what Company he keepeth, with whom he confers, &c. So that without Gods special assistance, it is not possible to escape their Snares. The Inquisitors also, if they meet him, speak courteously to him, promise to befriend him, &c. and all to make him more careless of himself, that they may undo him before he be aware: But if the Party be a Stranger, or one that is like to make an escape, or that they hope to gain any thing by his confession, they presently clap him up in Prison, in which Prison great Numbers die, either starved with hunger, or by extremity of racking of them, &c.

Their Familiars.

If any one that is accused, chance to make an escape, they have many devices to find and fetch him in again; they have Store of Searchers to whom besides the common Signs, they give his lively Picture, whereby they may easily know him, An *Italian*, at *Rome*, having wounded an Apparitor, fled to *Sevil*; the Familiars were sent to seek him, and when they had found him, though they had his Counterfeit, yet by reason that he had altered his Habit, they were doubtful whether it was he or no, the rather because he had changed his Name, whereupon they followed him only upon suspicion; but one Day as he was walking, and earnestly talking with some Gentlemen, two of those Familiars suddenly called him by his old Name: The Party earnest in talk, and not minding it, looked behind him, and made answer, whereupon they presently apprehended him, clapt him in Irons for a long time, then whipt him, and condemned him to the Gallies, during his Life. So soon as any is arrested by the Familiars, they take from him all the Keys of his Locks, or Chests whatsoever: and then they take an Inventory of all his goods, leaving them to some man that will undertake to be accountable for them. But in the Sequestration, or rifling the Houses, if they have any Gold, Silver, or Jewels: these Familiars, which are usually, Bauds, Thieves, Shifters, and the vilest of People, will be sure to filch some of it; and the reason of this Sequestration, is, that if the Party be condemned, the holy Inquisition may enjoy his whole Estate.

*Sequestration.**Strip of all In prison.*

As soon as the Prisoner is entred within the first Gate of the Prison, the Gaoler asketh him, If he hath a Knife about him, or Money, or Rings, or Jewels: and if a woman, whether she hath Knives, Rings, Chains, Bracelets, or other Ornaments; and all these the Gaoler strips them of, as his Fee, and this is done, that the

the Poor Prisoners may have nothing to relieve themselves with, during their Imprisonment: They search them also, to see whether they have any Writing, or Book about them, which likewise they take from them; then they shut them up in a Cabin, like to a *Little-Ease*, where they have little Room for cleanliness and but little light.

Some are thus kept all alone for two or three Months, some as long as they live; others have company, as the Lords Inquisitors please. When the party hath been in prison a week or two, the Gaoler persuades him to petition for a day of hearing, telling him, the sooner the better; and that it will much further his Cause, and bring it to some good effect, &c. whereas it were far beter for him to stay till he be called for; for then he hath nothing to do but to answer their Objections. But the poor Prisoner not knowing this Mystry, is usually ruled by his Keeper, intreating him to stand his Friend to procure him a day of hearing; whose Suit is easily heard, and the Prisoner is brought into the Consistory; then the Inquisitors ask him, What is his Request? The Prisoner answereth, That he would gladly have his Matter heard: Then they labour by threatening him with worse usage if he conceal the Truth, to cause him to confess the thing whereof he is accused; and if they can but draw him to this, they have their desires; for usually they draw more from him than they could have proved against him. Then they advise him to let him come from himself; promising that if he acknowledge his faults, he shall presently be released and sent home; if yet he stands mute, they then charge him to disburden his Conscience, and in the mean time to return to his Prison, till he hath better bethought himself, and then he may sue for a new day of hearing, and so they dismiss him. And some days after, they call for him again; asking him whether he be yet determined to tell ought? But whether he plead his Innocency, or confess some little, they still urge him to disburthen his Conscience, and persuading him, that they advise him for the best, and in love and compassion to him, but if he now refuse the Favour proffered, he shall find them afterwards sharp Justices, &c. and so send him back again to prison.

Subtily.

How Inquisitors deal with the prisoners.

The third time he is called for, they use the like Subtily, to draw him to Confession; telling him, that if he refuse, they must use extremity, and do what they can by Law; by which word, they mean extream tormenting and mangling of him. Then if the party confess any thing, Nay, say they, we are not yet satisfied, we have not all you can say, you keep back something on purpose, and so they remand him to prison.

Having thus excruciated him day by day, if they can yet get nothing out of him, they then require an Oath of him, and hold a Crucifix or Cross before him, whereby the poor Christian must at last needs shew himself; for knowing that he ought to swear by God alone, who hath reserved this Honour to himself, he must refuse the Oath; which if he do, then they read a large Indictment against him, wherein they lay to his Charge things that never any man accused him of, and which, it may be, himself never thought of; and this they do to amaze him, and so to try if he will confess any of these misdemeanors, or if they can trip him in his Answers, and so catch him

in

in their net. Then they put him to answer to every Article particularly *extempore*, without any time of deliberation; then they give him Pen, Ink and Paper, requiring him to set down his Answer in Writing, to see if they can find any difference betwixt his former Answer and this: And if the party chance to confess ought, then they enquire of whom he learned it, and whether he hath spoken of it before others, and who they are, and hereby many are brought into trouble; for whether they liked it or not, they are sure to be questioned, because they did not come and declare it to the Fathers Inquisitors. Then pretending to shew him favour, they appoint him an Advocate, to blind the Peoples Eyes, as if they proceeded according to the Rules of Justice; but this Advocate dares not tell his Client any point of Law that may do him good, for fear of angring the Inquisitors; neither may he speak privately with his Client, but either before an Inquisitor or a Notary.

Two or three days after the party hath had the Copy of his Accusation, he is called into the Court, where his Advocate is, as if he intended to defend his Cause; but indeed he dares say nothing to the purpose, for fear of angring the Inquisitors; only he cheers up his Client, and bids him tell the Truth in any case, as the only way to prevail in that Court, and then is the Prisoner sent back again; who hopes that now his Case will be heard, and his Business dispatched; whereas usually these good Fathers let him lie two, or three, or four years in prison, without ever calling for him again: And if through Loathsomness and Intolerableness of the Prison, any sute to come to Hearing, it may be, with much ado he obtains it; but usually that favour is denied them, yet at length, when they please, they call for him to hear the Depositions of the Witnesses against him, which yet is not done till the poor Prisoner, by his grievous imprisonment, is brought so low, as that they think he will rather chuse Death, than such a Life, and therefore will be willing to tell all, that so he may be rid out of his Misery: then between rebuking and a gentle admonition, they tell him, that though he hath stood out so long, yet at length they would have him wiser, to confess the Truth; but if he yet refuse to be his own Accuser, then the *Fiscal* produceth the Depositions, which are deliverd to the Prisoner; but they are drawn up so intricately and ambiguously; that he knows not what to make of them; and this they do to conceal the Witnesses, lest he should except against them; and so to set him on guessing, that so, if he chance to reckon up any others, to whom he spake any thing about any of those Matters, they may thereby get more Grift to their Mill; for they presently Outlaw such persons, as Favourers of Hereticks, for suffering an Heretick to sow such pestilent Seed amongst them, without complaining thereof to the Inquisitors.

The Keeper of the Prison also is examined what he hath seen and observed of him in the Prison; and his Testimony is as good as two Testimonies to take away the Prisoners Life.

They have also promoters to bring in Accusations, who are admitted, though Frantick *Bedlams*, or the veriest Varlets that be, and if in their Informations, they chance to want words of weight, the Inquisitors will help them out, and prompt them, word by word. Then after three or four daies, the Prisoner is called again, to put in his Answer

Answer to the Depositions; But in the *Interim*, his Advocate never comes at him, to assist or direct him; but he is left to himself, without any help, save of God alone. His answer being viewed, he is remanded to Prison again with this *Item*, that if he confess not the truth, they will extort it out of him by extremity.

After two or three Months more he is called for once again, and required to spake what he hath for himself, or else they must draw to an end. And if he still shrinks not, but stands firm in his Justification; they proceed to other Dealings, in comparison of which, all their former dealings are not only sufferable, but seem reasonable and full of gentleness; for their future Actions, far exceed all Barbarousness; the Devil himself being not able to go beyond them in their monstrous Cruelty and Tyranny: for not long after, the Prisoner is called in before the Inquisitors, who tell him, they have deeply considered his whole Case, and found out that he doth not declare the whole truth; and therefore they are resolved that he shall be racked, that by force they may draw from him, what by fair means he will not acknowledge; and therefore they advise him, rather to do it voluntarily, and thereby to avoid the Pain and Peril, that yet attends him: yet whether he confess, or not confess, all is one; to the Rack he must go; Then is he lead into the place, where the Rack standeth, which is a deep and dark Dungeon, underground, with many Doors to pass through, ere a man come to it; because the Shrieks and Cries of the tormented should not be heard. Then the Inquisitors seat themselves upon a Scaffold, hard by the Rack; and the Torches being lighted, the Executioner comes in, all arrayed from Top to Toe, in a Suit of Black Canvas, his head is covered with a long Black Hood, that covereth all his Face, having only two Peepholes for his Eyes; which sight doth more affright the poor Soul, to see one in the likeness of a Devil to be his Tormentor. The Lords being set in their Places, they begin again to exhort him to speak the truth freely and voluntarily; then with sharp words, they command him to be stripped stark naked, yea, though the modestest Maid, the chafest Matron in the City, whose grief in regard of the Rack, is not so great, as to be seen naked in the presence of such manner of Persons: For these wicked Villains, without any regard of Modesty, will not by any Praiers of godly Matrons, or chaste Maidens forbear one jot of that Barbarous Impudence; as if a shirt or smock could hinder the violence of the Rack, from sufficiently tormenting them.

*They proceed
to the Rack.*

The Party being thus stripped; the Inquisitors signifie to the Tormentor, how they would have him or her ordered. The first kind of Torment, is the Gibbet or Pully; but first one comes behind him, and binds his Hands with a Cord, eight or ten times about; the Inquisitors calling upon him, to strain each harder than other: they cause also his Thumbs to be bound extream hard with a small Line; and so both Hands and Thumbs are fastned to a Pully, which hangs on the Gibbet; then they put great and heavy Bolts on his Heels, and hang upon those Bolts between his Feet certain weights of Iron, and

The Gibbet.

*Inhuman
Cruelty.*

Railings.

Scuffs.

Threats.

so hoise him or her up from the ground ; and while the poor Wretch hangs in this plight, they begin to exhort him again to accuse himself and as many others as he knows of ; then they command him, to be hoised up higher, to the very Beam, till his headtouch the Pullie ; having hung thus agood while ; they command him to be let down, and twice so much weight to be fastned to his Heels, and so hoised up again, and one Inch higher, if it may be ; then they command the Hangman to let him up and down, that the weights of the Irons hanging at his Heels may rent every joint in his Body asunder ; with which Intolerable Pains, if the party shriek or cry out, they roar out a loud to him ; to confess the truth, or else he shall come down with a Vengeance: then they bid the Hangman suddenly to slip the Rope, that he may fall down with a sway, and in the midway to stop ; thus they give him the *Strappado*, which being as soon done, it rends all his Body out of joint ; Arms, Shoulders, Back, Legs, &c. by reason of the sudden jerk, and the weights hanging at his Heels ; If yet he remain constant, they ad more weight to his Heels the third time ; and the poor Wretch already half dead, is hoised up the third time, and to increase his misery, they rail at him, calling him Dog and Heretick, telling him that there he is like to make his end : If the poor Creature in his Pangs call upon Christ, entreating that he would vouchsafe to aid and assist him, thus miserably tormented for his sake ; then they fall to mocking and deriding him, saying, why callest thou on Jesus Christ ? Let Jesus alone, and tell us the truth ; what a crying out upon Christ makest thou ? &c. but if the Party desire to be let down, promising to tell some what ; that is the ready way to make him be worse used ; for now they think that he begins only to broach the matter, for when he hath don, they command him to be halled up again, and to be let down as before ; so that usually these Torments are exercised upon him, for three hours together ; Then they ask the Gaoler if his other Torments are ready, to affright the poor Soul ; The Gaoler answereth, that they are ready, but he hath not brought them with him : Then the Inquisitors bid him to bring them again the morrow, for say they, we will try other ways to get the truth out of this Fellow : and so turning to him that lies in miserable pain, having all his joints out ; how now, Sirrah, say they, how like you this Geer ? have you enough of it yet ? well, see that you call your wits to morrow, or look to die then, for what you have felt is but a Flea-Biting, in comparison of what is behind. And so they depart.

Then the Gaoler plays the Bone-Setter, so well as he can, setting his Joints, and so carries him back again to Prison, or drags him by the Arms or Legs most pitifully : and if they mean to rack him no more, after two or three days they send for him again, and cause him to be brought by the Rack ; where the Hangman stands in the likeness of a Devil, as before, the more to affright him : when he comes before the Inquisitors, they fall perswading him to confess the truth at last ; and if he confess any thing, he may chance to go to the Rack again, whereby they hope to extort more ; and when

when indeed they intend to rack the Party again, then at three days end, when the Ach in his Joints is most grievous and painful to him, they send for him, requiring him to declare all his Heresies, and to Impeach all such as he hath had conference with about them; and all such as he knows to be of that mind, or else he must prepare himself for the Rack, and if he continue constant, he is again stripped of his Clothes, and hoisted up with weights at his Heels, as before; besides which, as he hangs at the Pullie, they bind his Thighs together, and Legs about the Calf with a small strong Cord, and with a short piece of wood they twist the Cord till it be shrunk so deep in the flesh that it is past sight, which is extream and terrible torment, worse than any he hath yet endured; and in this plight they let the poor Soul lie two or three hours, the Inquisitors in the mean time not ceasing to exhort, persuade, threaten and scoff at him.

*Another cruel
Torment.*

Yea, sometimes they proceed to another kind of Torture, called the *Aselli*, which is after this manner; There is a piece of Timber somewhat hollowed on the top like a Trough, about the middle whereof there is a sharp Bar going across, whereon a mans back resteth, that it cannot go to the bottom; it is also placed so, that his Heels shall lie higher than his Head; then is the naked party laid thereon, his Arms, Thighs and Legs bound with strong small Cords, and wrested with short Truncheons, till the Cords pierce almost to the very Bone; then they take a thick fine Lawn Cloth, laying it over the parties Mouth as he lies upright on his back, so that it may stop his Nostrils also; then taking a quantity of Water, they pour it in a long stream like a Thred, which falling from on high, drives the Cloth down into his Throat, which puts the poor wretch into as great an Agony as any endure in the pains of death; for in this Torture he hath not liberty to draw his Breath, the Water stopping his Mouth, and the Cloth his Nostrils; so that when the Cloth is drawn out of the bottom of his Throat, it draws forth Blood with it, and a man would think that it tore out his very Bowels; this is iterated as often as the Inquisitors please, and yet they threaten him with worse Torments, if he confess not; and so he is returned to prison again: Yet many times, after he hath lain there a Month or two, he is brought again to the Rack, and used as before; yea sometimes five or six times, even as oft as they please; for their Lust is their Law: and yet they have another Torment with Fire; which is no whit inferior to the former: They take a Pan of burning Charcole, and set it just over against the Soles of the parties feet, just before he goes to the Rack; and that the Fire may have the more force upon them, they baste them with Lard or Bacon: But if all Extremity of Torments will not force him to confess what they desire, nor to deny the Truth; they use other means, by subtil Interrogatories and frequent Questionings, to draw him into some Snare or other: Yea, if yet they cannot prevail, then some one of the Inquisitors comes to him in private, and shews himself much affected

The Trough.

*Torment
with fire.*

Subtily.

affected with his Misery, weeps with him, comforts him, gives him Advice, seems to impart such a Secret to him, as he would scarce impart to his Father, or dearest Friend alive; and this they use most with Women; whereas they are but fair Baits upon deadly Hooks, whereby they seek to destroy them: whereof we have this Example.

*A woman &
her 2 daughters
and her
Niece.
A Judas.*

At *Sivil* there were apprehended a godly Matron, two of her daughters, and her Niece, who all of them underwent the forementioned Torments with manly Courage, and Christian Constancy, because they would not betray each other, nor other godly persons in that City. Then one of the Inquisitors sent for the youngest Maid oft to his Chamber, pretended much compassion towards her, spake much to comfort her, told her what a grief it was to him to see her Torments, and then he used familiar and pleasant communication to her; and told her he would advise her the best way to free her self, Mother, and Sister from these Troubles, that he would undertake the ordering of their Business, and then perswaded her to tell the whole Truth to him, and he bound himself with an Oath that he would stop all further proceedings against them, and procure their dismissal; having thus out-witted the poor Maid, who gave too much credit to him, she told him of some points of Religion which they had wont to confer of amongst themselves; and so when he had gotten out of her what possibly he could, like a perfidious Villain, contrary to his Vows, Promises, and Oath, he caused her to be racked again, to get more out of her; yea, they put her also to the intolerable pain of the Trough, and through extremity of Pangs and Torments, they at last extorted from her a betraying of her own Mother, Sister, and divers others, which were immediately apprehended, tortured, and at last burnt with Fire. But when they were brought with great pomp upon the Scaffold, and had the Sentence of Death past upon them, this Maid went to her Aunt, who had instructed her in the Principles of Religion, and boldly, without change of countenance, gave her hearty thanks for the great benefit which she had received by her means, entreating her to pardon her for what she had offended her at any time, for that she was now to depart out of this Life; her Aunt comforted her stoutly, bid her be of good cheer, for that now ere long they should be with Christ: This Woman was openly whipt, and kept in prison during her Life, the rest were all presently burned.

Perjury.

Another Device they have is this; When they think that Prisoners which are together do talk together of Religion, exhorting and comforting one another, as they have occasion or opportunity; the Inquisitors commit to prison, under a colour, a crafty Knave, whom they call a *Fly*, who after two or three days, will cunningly insinuate himself into the bosom of the other prisoners, and then pretending a great deal of Zeal to Religion, he will proffer Discourse to them, and by degrees get out of their Mouths something where-
of

of he may accuse them: Then doth he move for a day of Hearing, and so getting to the Inquisitors, impeaches the Prisoners, who shall be sure afterwards to hear of it on their trial; yea, these *Flies* as soon as they are out of one Prison, for the hopes of gain, will be content presently to be put into another band and then into a third, where they will lie in Chains, as the other Prisoners do, enduring Hunger, Cold, Stink, and the Loathsomeness of the Prison, and all to betray others; and this mans Accusation is as strong and valid as the Testimony of any other Witness whatsoever. *But* *Flies* also there be that serve the *Holy Inquisition* abroad; they insinuating themselves into the Company of the Common people, who are suspected to be *Lutherans*, and when they can pump any thing out of them, they presently betray them. They have yet this other Device, when they can catch any man that is noted for Religion, or a Minister that hath instructed others, after he hath been in prison a while, they give it out, that he upon the Rack hath discovered all his Disciples and Acquaintances, and they suborn others to aver that they heard it: And thus they do to draw the simple people to come of their own accord, and to confess their faults to the Inquisitors, and to crave pardon, whereupon they promise them favour.

The Inquisitors and their Officers use to call their Prisoners Dogs and Hereticks, and indeed they use them much worse than most men do their Dogs; for first, the place where usually each of them is laid, by reason of the straightness, ill Air, and dampness of the Earth, is like a Grave than a Prison; and if it be aloft, in the hot weather, it is like a hot Oven or Furnace, and in each of these Holes usually two or three are thronged together, so that they have no more room than to lie down in. In one Corner is a Stool of easement, and a Pitcher of Water to quench their Thirst; in these Cells they have no Light, but what comes in at the Key-hole, or some small Cranney; other some there are much worse, not being long enough for a man to lie in; so that such as are put into them, never likely come out till they be half rotted away, or die of a Consumption.

Their Diet is answerable to their Lodging; the Rich pay large Fees to the *Holy House*, and every Prisoner is rated as the Inquisitors please; but such as are poor, the King allows Three pence a day, out of which the Steward, Landress and some other necessary Charges are deducted, so that not one half of it comes to the Prisoners share; and if any be moved with compassion to relieve them, it is counted such an heinous Offence, that it will cost him a scourging till blood come at least. It once happened that there was Keeper appointed for their Prison in the Castle of *Triana* in *Spain*, that was of a courteous disposition by Nature, who used the Prisoners well, and closely, for fear of the Inquisitors, shewed them some favour; at which time there was a godly Matron and her two Daughters committed to prison, which

All pity denied them.

being put into several Rooms, had a great desire to see each other for their mutual comfort in their distress; whereupon they besought the Keeper to suffer them to come together, if it were but for one quarter of an hour; the Keeper yielded, and so they were together about half an hour, and then returned to their former Prisons; within a few days after, these women being racked in a terrible manner, the Keeper fearing lest they would confess that little favour which he had showed them, of his own accord went to the Inquisitors, confessed his Fact, and craved pardon; but they deemed this so heinous an offence, that they presently commanded him to be haled to prison, where, by reason of the extremity shewed him, he fell mad; yet this procured him no favour, for after he had been a whole year in a wild Prison, they brought him upon their Triumphant Stage, with a *Sambenito* upon him, and a Rope about his Neck, and there they censured him to be whipt about the City, and to have two hundred stripes, and then to serve in the Gallies for six years. The next day one of this mad Fits coming upon him as he was set on an Asses back to be scourged, he threw himself off, snatched a Sword out of the Officers hand, and had slain him if the people had not immediately laid hold on him; whereupon he was bound faster on the Asses back, had his two hundred stripes, and was for this offence condemned four years longer to the Gallies.

Some that
asked her

A Maid whipt shewing them favour.

The Prisoners denied leave to sing Psalms.

Another Keeper at another time had a Maid, who seeing how miserably the Prisoners were used, pitying their distressed condition, who were hunger-starved and almost pined, she would sometimes speak to them at the Grate, exhort and comfort them as well as she could, and sometimes would help them to some good and wholesome Food; yea by her means the Prisoners came to understand one another's condition, which was a great comfort to them; but this at last coming to the Inquisitors ears, they enjoined her to wear the *Sambenito*, to be whipped about the Streets, to receive two hundred Stripes, and to be banished the City for ten years, with this Writing on her Head, *A Favourer and Aider of Hereticks*. And whereas all other sorts of persons in prison and bondage are allowed to recreate and refresh themselves with Singing at their pleasure, these poor Souls are forbidden this small Solace in their great misery; for if any of them sing a Psalm, or openly recite any Portion of Scripture, the Inquisitors take it very heinously, and presently send to them, requiring them to be silent upon the pain of Excommunication; and if the Prisoner make light of this Warning, he shall have a Bit set on his Tongue to teach him Obedience; and this they do both to deprive the poor Souls of all kind of Solace, and to keep other Prisoners from knowing how their Friends do; so that it often falls out that a man and his Friend, the Father and Son, yea, the Husband and Wife shall be in one Prison-house two or three years together, and not know of each others being there, till they meet upon the Scaffold, upon the great day of Triumph.

By reason of this cruel usage, many of the Prisoners die, some of their Torments, others of the stink of the Prison, and others of Diseases contracted by Hunger, Cold, ill Diet, &c. They have also an Hospital,

pital, unto which they remove such as fall sick in their Prisons, where yet they are not dealt more gently with in any thing, save that they have Physick allowed them for their healths sake; but none are suffered to come to them but the Physitian and the Servants of the Hospital; and as soon as the Patient is on the mending hand, he is carried back to the place from whence he came.

Their Hospital.

If the Prisoner be half naked, or want something to lie on, and thereupon pray the Inquisitors that his necessity may be considered; the Answer which he receives is this, well, now the Weather is warm, you may live full well without either Cloaths or Couch; and if it be the Winter-time, his Answer is, True, it hath been a great Frost of late, but now the Cold is come down again, and it will be more seasonable weather; care you for the Garments wherewithal you should cloath your Soul, which consisteth in uttering the Truth, and discharging your Conscience before this *Holy House*; and if the Prisoner desire to have some good Book, or the Holy Bible, to enable him to pass that troublefom and careful time to some profit, the Inquisitors answer him, That the true Book is to speak the Truth, and to discharge his Conscience to that Holy Court, and that he ought to be occupied in laying open his wounds to their Lordships, who are ready to give him a Plaister, whereby it appears that all their care and desire is, that the poor Prisoner may have nothing to look on or think on but his present miserable state, that the grief thereof grating upon him, may force him to satisfie the Request.

Cruel Mercy.

The last Act of the Tragedy remaineth, wherein both Parties are pleased and have their desire; The Inquisitors in obtaining their Prey; the Prisoners in finding some end of their miserable usage; But two or three days before the Solemnity, they use severally to call before them all such whose Estates are confiscated, examining them what Lands or Goods they have, where they lie, charging them upon great penalties, not to conceal one jot; telling them that if any thing be afterwards found, Felony shall be laid to their Charge, and he with whom it is found shall pay soundly for it; and when all is Confessed, they are returned to Prison again.

Their Condemnation.

The night before the Festival, they cause all the Prisoners to be brought into a large Room, where they are informed of the several times of Penances that they are to do the next day: The next Morning very early the Familiars come, and attire the Prisoners in their several Habits, in which they are to appear before the people: Some in *Sambenitoes*, which is a long Garment painted all over with ugly Devils, on his head he hath an High Crown'd Hat, whereon a man is Painted Burning in the Fire with many Devils about him, plying him with Fire and Faggots; besides their Tongues have a cleft piece of wood put upon them, which nips and pincheth them that they cannot speak, they have also about their Necks Cords, and their hands fast bound behind them. On this sort come these constant Martyrs Disguised first to the Stage, and then to the Stake, and in the like sort do all the rest come forth arrayed as the others and set forth

Their Habit.

forthwith the like notes of Infamy, either more or less, as the Inquisitors please to disgrace them in the sight of the People: on each hand of every Prisoner, goeth a Familiar all aimed to guard him; as also two Friars, with every one that is to die, who perswade him tooth and nail to deny that Doctrine that formerly he hath professed, now at the going out of this world, which wicked Importunity is a grief to the poor Servants of Jesus Christ.

The Inquisitors also pass in great Pomp from the Castle of Triana to their Scaffold; and when all are set in their places, a Sermon begins, framed on purpose in Commendation of the Holy House, and in confutation of such Hereticks as are presently to suffer; but the greatest part is spent in slanderous reproaches, wherewith they vilifie and disgrace the truth, and the profession of it. The Sermon being ended, the Sentence against the Prisoners are read: first against such as have easiest punishment, and so in order to the greater; which sentences are commonly these, Death without mercy, whipping in such extremity, that the persons seldom escape with their Lives; Condemnation to the Gally, forfeiture of all their Estates, &c.

Then doth the chief Inquisitor absolve all such as have forsaken Christ, and are come home to the Church of Rome, from all the Errors for which they shewed themselves penitent; but though hereby they are absolved from the fault, yet not from the punishment, for notwithstanding their Recantation, they must abide the punishment without mercy.

And whereas multitudes of People resort to this spectacle, some coming twenty Leagues to see it, the Inquisitors have this trick to uphold their Kingdom, they cause all the People present to take an Oath to live and die in the service of the Church of Rome, hazarding both Lives and Goods against any that shall oppose it, as also to their Power, to uphold and maintain the holy Inquisition, and to defend all the Officers thereof, &c.

A wicked Oath.

Then if there be any amongst the Prisoners to be degraded, they proceed after this manner: First they apparell him in his Massing Robes, then they despoil him again of every part thereof; then are his Hands, Lips, and the Crown of his Head scraped with a piece of glass, or sharp Knife till they bleed again, to scrape off the holy Oyl wherewith he was annointed at his Ordination. In the end of their Sentence, which is pronounced upon such as are to be burned, they use this abominable Hypocrisie: They bequeath him to the Secular Power, with this humble request to them, to shew the prisoner as much favour as may be, and neither to break any Bone, nor pierce the skin of the Body; This shews their great Impudence, that having already given sentence on him to be burned, they yet should pretend such Mercy and Clemency towards him, whom all along themselves have used with such extream Cruelty.

Degradation.

Hypocrisie.

They

They use also this Trick further; that in reading the Crimes; for which he is condemned, they do not only misreport such things as he confessed upon his Examination, but they devilishly father upon him such things as he never spake, or thought of in all his Life; and this they do to disgrace him, and to make him and his Opinions more abhorred of all men; and to encrease their own Estimation and Credit, as being necessary Officers to rid the world of such pestilent Persons; and all this while the Prisoners tongue hath a cleft peice of wood upon it to his intolerable pain and grief, that he cannot answer for himself, nor gainsay that they charge him with.

All these things being finished, the Magistrate takes them into his hand, and conveys them presently to the place of Execution, with divers Instruments of Satan about them, calling and crying to them, to forsake the truth; and when they cannot prevail, after the Prisoner is tyed to the stake, they break his Neck in a trice, and then they report amongst the common People, that they recanted their Heresies at the last hour, and so came home to the Church of Rome, and therefore they felt no pain in the Fire at all. *Abominable Lies.*

Such as are not condemned to die, are carried back, and the next day brought up to be whipt; after which some of them are sent to the Gallies; others kept in Prison all their Life time. But all have this special charge given them, that they never speak of any thing that they have heard, seen, or felt, during their Imprisonment in the Inquisition, for if the contrary be ever proved against them, and that they utter any of their secrets, they shall be taken for persons relapsed, and be punished with greatest severity; their Judgment being Death without Redemption; and hereby they keep in all their Knavery and Tyranny close and secret to themselves: and if any of them be released, because their faults were but small, they are yet so careful, lest their cruelty should come to light, that they inhibit him the company and conference with any other, than such as they shall appoint and allow him: neither will they suffer him to write to any Friends, except they first have the perusing of the Letters. *Their Cruelty concealed.*

Sometimes also, after they have imprisoned men in such a miserable state for a year or two, and can extort nothing out of them by their torments, nor prove any thing against them by witness, so that they must necessarily dismiss them, they then call them into the Court, begin to flatter them, and tell them what a good opinion they have of them; and that they are resolved to send them home, for the which fatherly favour extended toward them in saving their Lives and Goods, they are to account themselves much beholding to their Lordships, &c. and so at last they dismiss him with special charge of silence, and when he is gone they have special Spies abroad, to see how he takes the matter, and if they find that he complains of his punishments, or discloses their secrets, they presently commence a new Suit against him.

*A Lady Im-
prisoned.*

On a time, the Inquisitors at Sivill apprehended a Noble Lady, the cause was for that a Sister of hers, a very Vir-
tuous Virgin; who afterwards was burned for Religion had
confessed in the extremity of her Torments, that she had
sometimes had conference with this her Sister about matters
of Religion: This Lady when she was first apprehen-
ded, was gone with Child about six Months, in respect
whereof they did not shut her up so close at, nor
deal so severely with her, as they did with others; but
within four days after she was brought to Bed; they took
the Child from her, and the seventh day after they shut
her up in close Prison, and used her in all things as they
did other Prisoners; the only wordly comfort she had in
her misery, was that they lodged her with a Virtuous
Maiden, that was her Fellow Prisoner for a time, but af-
terwards burned at the Stake: This Maid whilst they were
together was carried to the Rack, and so sore strained and
tore thereon, that she was almost pulled in peices, then
was she brought back and thrown upon a Bed of
Flags, that served both to lie on: The good Lady was not
able to help her, yet shewed singular tokens of love and
compassion towards her,

*Their Cruel
Usage of her.*

*They torment
her in the
Trough.*

She died.

The Maid was scarce recovered, when the Lady was
carried out to be served with the same Sauce, and was so ter-
ribly tormented in the Trough, that by reason of the
streight straining of the Strings piercing to the very Bones
of her Arms, Thighs, and Shins; she was brought back
half dead to her Prison, the Blood gushing out of her Mouth
abundantly, which shewed that something was broken
within her; but after eight days the Lord delivered her
from these cruel Tygers, by taking her mercifully to him-
self.

John Pontio

Upon one of their days of Triumph, there was brought
out one John Pontio; of a Noble Family, a Zealous Pro-
fessor of the Truth, and one of an holy and blameless
Life, and well learned; he was eminent also in works of
charity, in which he had spent a great part of his Estate;
being apprehended for the Profession of the Gospel, he was
cast

cast into Prison where he manfully maintained the truth in the midst of all their cruel dealings with; at last they cast into Prison to him one of their Flies, who by his Subtlety and Craft so wrought upon him that he drew from him a Promise to yield obedience to the *Romish Church*. But though God suffered him to fall a while, to show him his Frailty, yet afterwards in much mercy he raised him up again with double strength, so that which he had before and before his Execution he manfully defended the truth against a Subtle Friar. The things which he was condemned for, were these that he should say, that from his heart he abhorred the Idolatry which was committed in worshipping the Host, that he removed his Household from place to place, that he might shew coming to Mass That the Justification of a Christian resteth only in the Merits of Jesus Christ apprehended by Faith, &c. That there was no Purgatory; that the Popes pardon were of no value; And for my self (saith he) I am not only willing, but desirous to die, and ready to suffer any punishment for the truth which I have professed; I esteem not of this World, nor of the Treasures of it, more than for my necessary use; and the rest to bestow in the Propagation and Maintenance of the Gospel, and I beseech God daily upon my Knees, for my Wife and Children, that they may always continue in this quarrel even unto death; and when he came to his Execution, he patiently and comfortably slept in the Lord.

At the same time, there was also brought forth one John Gonsalvo, formerly a Priest; but by his diligent study of the Scripture, it pleased God to reveal his truth to him, so that he became a Zealous Preacher of it, labouring in all his Sermons to beat into mens minds, the truth and means of our Justification, to consist in Christ alone, and in stedfast Faith in him; for which he was apprehended and cast into Prison, where he endured all their cruelty with Christian Courage: at last with two of his Sisters he was condemned; his Mother also and one of his Brothers were imprisoned with him for the truth, and executed shortly after; when he with his Sisters went out at the Castle.

Castle-Gate; having his Tongue at liberty, he began to sing the 106 Psalm before all the People; who had often heard him make many godly Sermons; he condemned all Hypocrites as the worst of People; whereupon they stock-ed his tongue. Upon the Stage he never changed Countenance, nor was at all daunted: when they all came to the Stake, they had their Tongues loosed, and were commanded to say their Creed, which they did carefully: when they came to those words, the Holy Catholick Church, they were commanded to add, *of Rome*, but that they all refused; whereupon their Necks were broken in a trice, and then twas noised abroad, that they added those words and died, confessing the Church of *Rome*, to be the true Catholick Church.

*A Church in
Sivil.*

There was in *Sivil* a Private Congregation of Gods People, most of which the Inquisitors consumed in the Fire, as they could discover any of them: amongst others that were apprehended, they took four women, famous above the rest, for their Holy and Godly Conversation, but especially the youngest of them, who was not above one and twenty years old; who by her diligent and frequent reading of the Scriptures, and by conference with Godly and learned Men, had attained to a very great measure of knowledge, so that whilst she was in Prison, she non-pluss'd and put to shame many of those *Friers* that came to seduce her.

*Some of them
cast into
Prison.*

Another of these Women was a Grave Matron, whose House was a School of Virtue; and a place where the Saints used to meet and serve God day and night: But the time being come wherein they were ripe for God, they together with other of their Neighbours were apprehended and cast into Prison; where they were kept in dark Dungeons, and forced to endure all the cruel and extream torments before mentioned; at last they were condemned, and brought forth to the Scaffold amongst other Prisoners: The young Maid especially came with a merry and chearful Countenance, as it were triumphing over the Inquisitors, and having her tongue at liberty, she began to sing Psalms to God, whereupon the Inquisitors caused her tongue

*A Cleft-
Stick.*

to

to be nipped, by setting a Burnacle upon it: after Sentence was read, they were carried to the place of Execution; where with much Constancy and Courage they ended their Lives; yet the Inquisitors not satisfied herewith, caused the House of the Matron (where the Church used to meet) to be pulled down, and the ground to be laied wast, and a Pillar to be erected upon it, with an Inscription shewing the cause. Their death

There was also apprehended another worthy Member of the same Congregation, called *Ferdinando*, he was of a Fervent Spirit, and very zealous in doing good; a young Man, but for his integrity of Life very famous: he had spent 8 years in educating of Youth, and had endeavoured to sow the Seed of Piety in the hearts of his Scholars, as much as lay in him to do in a time of so great Persecution; and Tyranny; being at last apprehended for a *Lutheran*, he was cast into prison and terribly tormented upon the Gibbet, and in the Trough, whereby he was so shaken in every joint, that when he was taken down, he was not able to move any part of his Body; yet did those cruel Tormentors drag him by the Heels into his prison, as if he had been a dead Dog; but notwithstanding all his torments he answered the Inquisitors very stoutly, and would not yeild to them one jot. During his Imprisonment, God used him as an Instrument, to recal and confirm a *Monk*, who had been cast into Prison for confessing the Gospel openly: But by means of the Inquisitors Flatteries and fair Promises, he had somewhat relented: Gods providence so ordering it, that *Ferdinando* was cast into the same Prison, and finding the *Monk* wavering, he rebuked him sharply; and afterwards having drawn him to a fight of, and sorrow for his sin, he at last strengthened him in the promise of Free Grace and Mercy. Herereupon the *Monk* desired a day of hearing, where before the Inquisitors he solemnly renounced his recantation, desiring that his former Confession might stand, whereupon a Sentence of Death passed upon them both; after which the Inquisitors asked *Ferdinando*, whether he would revolt from his former Heresies? To which he answered, that he had professed nothing but what was agreable to the pure and perfect word of God, Ferdinando

and ought to be professed of every Christian-Man, and therefore he would stick to it to his death; then they did clap a Barnacle upon his Tongue, and so they were burned together.

Execution.

Juliano.

Zeal.

A special Providence.

A false Brother.

20 Rosted.

There was also one *Juliano* called the little, because he was of a small and weak Body; who going into *Germany*, was there conversant with divers learned and godly men; by which means he attained to the knowledge of the truth, and became a zealous Professor of it, and earnestly longing after the salvation of his Country-Men, he undertook a very dangerous work, which was to convey two great dry Fats, full of Bibles, printed in *Spanish* into his own Country: In the attempt he had much cause of fear, the Inquisitors had so stopped every Port, and kept such strict Watch to prevent the coming in of all such Commodities; but through Gods mighty Protection, he brought his burden safely thither; and which was also miraculous, he conveyed them safe into *Sivil*, notwithstanding the busie Searchers, and Catchpoles that watched in every corner; these Bibles being dispersed, were most joyfully and thankfully received; and through Gods Blessing wrought wonderfully amongst Gods people to ripen them against the time of Harvest: But at last the matter broke out by the means of a false Brother, who going to the Inquisitors played the *Judas*, and betrayed the whole Church to them, so that there were taken at *Sivil* at one time, eight hundred Christians, whereof twenty of them were afterwards rosted at one fire.

Amongst these, this *Juliano* was one of the first that was apprehended and sent to prison, where he lay without any company, laden with Irons above three years, yet was his constancy so great and wonderful, that the Tormentors themselves were sooner wearied in inflicting, than he in suffering Torments; and notwithstanding his weak and wearyish Body, yet he remained undanted in mind in the undergoing of all their Tyrannies, so that he departed from the Rack less dejected than he came to it; neither threatnings, nor pains, nor torments made him shrink or yeild one jot to them; but when he was drawn back to his prison,

prison, he would tell his Fellows how he had conquered and confounded his Enemies, saying they depart vanquished; the Wolves flie with shame, they flie with shame.

In the Day of their Triumph, when he was brought out apparelled (with his other Fellow-Prisoners) in all their shameful Habits, he exhorted them with a chearful countenance, saying, My Brethren, be of good Chear, this is the hour wherein we must be faithful Witnesses unto God and his Truth before men, as becomes the true servants and Souldiers of Jesus Christ, and ere long we shall have him to witness with us again; and within a few hours we shall Triumph with him in Heaven for ever; but hereupon they presently clapt a Barnacle upon his Tongue, that he should speak no more, and so he was led to his Execution; but though he could not speak, yet by his Countenance and Gestures, he shewed his chearful and quiet mind; then kneeling down, he kissed the Step whereon he stood, and being tied to the Stake, he endeavoured by his Looks and Gestures to encourage his fellow-Martyrs in their Sufferings, and so they quietly and patiently resigned up their Spirits unto God.

There was also one John Leon, a Taylor by trade, who out of a blind Devotion to serve God, resolved to enter into a Monastery; but by Gods Providence it so fell out that he entered into a Cloister at Sivil, wherein most of the Monks were well affected to the true Religion, amongst whom in two or three years space he was so grounded in the Principles of Religion, that he resolved to leave that kind of Life, which accordingly he did, and went into the Countrey; yet after a time, he had a great mind to confer with his former Schoolmasters; but when he came back to the Cloister, he found that they were all fled into Germany; hereupon he resolved to follow them, and through many Dangers and Perils it pleased God at last, after a long and tedious Journey, to bring him safe to Frankford, where he met with some of his old Acquaintance, and with them he travelled to Geneva, about which time Queen Mary suddenly dying, and Queen Elizabeth of Blessed Memory, succeeding her, the English Exiles,

Exiles who lived in those parts, were called home; whereupon divers Spaniards that sojourned at Geneva, thinking England a fitter place for their Congregation, resolved to accompany the Englishmen, and for this end they dispersed themselves into several Companies, that they might travel with the more safety. The Inquisitors took the departure of these Monks so ill, that not sparing any cost, they sent Flies abroad to apprehend them, who waylaid them, especially at Colen, Francfort, Antwerp, and in all the ways that led from Geneva: This John Leon had gotten him a Companion, with whom he travelled towards England, who being discovered at Argentine, were dogged into Zealand, and as they were ready to take Ship, they were apprehended. John Leon took his arrest very composedly, never changing countenance at it: they were presently carried back into the Town, where they were miserably racked to discover their Fellows, and not long after were shipped for Spain; having great Irons wrought like a Net that covered both head and feet, within which also was another peice of Iron made like a tongue, which being thrust into their mouths took away their speech; they were also loaden with other Engines and Fetters of Iron, wherewith they were bound hand and foot, and in these continual pains and torments they lay a Ship-board till they came into Spain, and then John Leon was sent to Sivill, and his Companion to Validolid, where afterwards in defence of the truth he suffered Martyrdom; but John remained long in prison, where he tasted of the Inquisitors Tyranny, suffering both hunger and cold, and enduring all their torments one after another, and at last was brought out in their solemn shew, arraied after the usual manner: It was a sad sight to see such a Ghost as he was; his Hair so grown, his Body so lean, that he had nothing but Skin and Bones left on him, and his pain much encreased by having a Barnacle upon his Tongue. After Sentence of Death pronounced upon him, they set his Tongue at liberty, hoping that he would have recanted, but he made a stout and godly confession of his Faith, and so quietly ended his Life in the flames.

Leon goeth
towards En-
gland.
Is apprehen-
ded.

sent to Spain.

Tormented.

Martyred.

There

There was also burned at the same time a Godly Virgin, that had formerly been a Nun, but being through Gods Grace converted, she left her Cloister, and joyned her self to the Church of Christ; being apprehended by the Inquisitors, she was treated as others had been before her; and at last was brought on the Scaffold, where with Manly Courage she put the Inquisitors to a foul Foil; not only constantly affirming the Truth; but sharply rebuking those Fathers, calling them Dumb Dogs, a Generation of Vipers, &c. Being brought to the stake, with a chearful Countenance she underwent the pains of Death, and so quietly slept in the Lord.

*A Maids
Sufferings.
Martyrdom.*

There was also one Christopher Lofada, a Physitian, a Learned Man and very well studied in the Scriptures; as also of a very holy Conversation, insomuch as he was chosen Superintendent of the Church of Christ in Sivil, which at this time was very great, though dispersed into Corners. At last he was apprehended by the Inquisitors, before whom he had made good Confession of his Faith, for which he endured hard and sharp Imprisonment with most cruel Torments, and the open Infamy of their solemn Shew: And lastly was adjudged to the Fire. As he stood at the stake, the Barnacle being taken from his Tongue, he disputed notably with some Monks that came to seduce him; and when they spake *Latine*, that the Common People might not understand them, Lofada also began to speak in *Latin* so copiously & eloquently, as was strange to hear that he should have his wits so fresh when he was ready to be burned, after which he patiently resigned up his spirit to God in the Fire.

*Christopher
Lofada.*

His Constancy.

His Death.

There was also in Sivil one Arias, a man of a sharp wit, and well studied in Divinity, but withall of a Crafty Wit and Inconstant Nature, which Vices he yet covered with a Cloak of Religion; whereby he deceived many. About this time there were also in this City two sorts of Preachers, and both had a great number of Auditors; the one taught School-Divinity, and were continually calling upon their Hearers to often Fastings, Mortification, Self-denial,

denial, Frequency of Prayer, Humility, &c. But themselves practised nothing less than these things: And indeed all their Religion consisted in Words and Bodily Exercises, as running to *Masses*, Hallowed Places, Shrift, &c. The other sort dealt more sincerely with the Holy Scriptures, out of which they declared what was true Righteousness and perfect Holiness; By means whereof that City above all others in *Spain*, bore the name for just and true Dealing, and it pleased God that the brightness of this Light did discover all the Counterfeit Holiness, and Pharisaical Devotion of the other Party: The cheif Labourers in this Haryest, were *Constantine*, *Agidius*, and *Varguins*, all Doctors, and sober, wise and learned Men, who by this kind of Preaching procured to themselves many Enemies, but above all others, *Arius* was the most spightful and malicious, yet he carried it so cunningly that he still kept up his Reputation with these men, but it was not long before he discovered himself, and that upon this occasion. There was one *Ruzius*, a Learned Man, questioned before the Inquisitors for something that he delivered in a Sermon about the Controversies in Religion; the Inquisitors appointed him a day of hearing; and two or three days before, *Arias* met him, saluted him courteously, and discoursed familiarly with him: then did he pump out of him all those Arguments wherewith he intended to defend himself before the Inquisitors. When the day came, and *Ruzius* appeared, *Arias* went on that side where his Opponents were, which much amazed *Ruzius*, and in the Disputation, *Arias* being prepared, did so wittily enervate all his Arguments, that *Ruzius* had nothing to say for himself, and so was fain to yield the Cause, and *Arias* went away with the Honour of the Field, though he got it by Treachery. Yet did this *Arias*, being of *St. Isidore's* Monastery, Preach so practically, that a great Light began to dawn in that dark place; for the whole Scope of his Sermons was to overthrow their Profession; he taught them, that singing and saying of heir Prayers night and day was no Service of God, that the Holy Scriptures were to be read and studied with diligence, whence alone the true Service of God could be drawn, and which alone tells us the true obedience to his will, to the obtaining whereof we must use Prayer as a Means, proceeding as well from a sense
and

and feeling of our own Infirmities, as grounded upon a perfect trust and confidence in God.

By laying these Foundations, through Gods Blessing, he began to make them out of Love with their *Monkish* Superstition, and much provoked them to the study of the Holy Scriptures; besides also his Sermons, he read daily a Lecture upon *Solomons* Proverbs very learnedly, and made application thereof with good Judgment and Discretion; also in private conference he did much good: the Lord also so ordered it in his wisdom, that he met with Scholars that were very tractable, such as were not greatly wedded to their Superstitions. And such was the force and might of Gods Election, that these few good Seeds so fructified, that in the end they brought forth a great encrease of Godliness; for divers of the *Monks* that hereby had their Consciences awakened and cleared, to see their former Hypocrisie and Idolatry, sought out for further Instruction, and through Gods mercy, they light upon those Preachers which taught the truth with more sincerity, of whom they learned the Principles of pure and perfect Religion, so that by degrees they left that evil Opinion which they had formerly conceived against the *Lutherans*, and were desirous to read their Books: and God miraculously provided for them, they had all sorts of Books brought them, that were extant at that time, either in *Geneva* or *Germany*, whereby it came to pass, that there were very few in all that Cloister, but they had some taste of true Religion and Godliness; so that instead of mumbling their Mattens, they brought in Divinity-Lectures, and Vain Fasting was turned into Christian Sobriety; neither were any taught to be *Monkish*, but to be sincerely and truly religious.

But considering, that when this should be once known, they could not live in any safety, they resolved among themselves, to forsake their Nest, and to flie into *Germany*, where they might enjoy more safety of their Lives, and freedom of their Consciences; but how to get thither, was all the difficulty; if one or two should go first, the rest would be exposed

posed to danger; if many should go together, a thousand to one but they would be taken again, being to travel from the furthest part of *Spain* into *Germany*: yet upon Debate they concluded that they must all either speedily depart, or shortly be apprehended by the *Inquisitors*, who now had got some inkling of the matter; and God seeing them in this Distress, shewed them a means how, under an honest pretence, a dozen of them might depart together within a Month, and each of them betake himself a several way to *Geneva*, where they appointed, by Gods assistance, all to meet within a Twelve-month: the rest, which were but young Novices, were left behind; who yet not long after were so strengthened by God, that they endured the Brunt of Persecution when it came, three of them being burned, and divers others diversly punished.

Arias his Recovery.

His Courage.

The aforementioned Servants of Jesus Christ forsook that place where they lived in honour, ease, and plenty; and by undertaking for Christ's sake a voluntary Exile, exposed themselves to Shame, Ignominy, Wants, yea, and were in continual danger of their Lives also. And under God *Arias* was a great means of this, who by his Ministry had first enlightened them with the Knowledge of the Truth; for which he was often complained of to the *Inquisitors*, and was convened before them; where he so cunningly answered the Matter, that he was still discharged: but this last Apprehension (through the Mercy of God) brought forth in him the Fruits of true Repentance; for he did so deeply and unfeignedly bewail and repent of his former withholding of the Truth in unrighteousness, that whereas he used to be exceeding fearful of the Rack, he being brought to it, and upon it, with a marvellous constancy withstood the enemies of Gods Truth, and took up the *Inquisitors* roundly, without telling them that he was heartily sorry, and did most earnestly repent him, for that he had wittingly and willingly in their presence impugned the Truth, against the godly Defenders of the same; many other sharp Rebukes he gave to the *Inquisitors* so often as he came to his Answer: But at last he was brought forth arrayed in their accustomed manner, upon their Day of Triumph; at which time, he also made

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a notable Profession of his Faith, and so was led from the Stage to the Stake with a merry and chearful countenance, where, by the notable Example of his Repentance at his Death, he made satisfaction to the Church of Christ for all his former unfaithful and hypocritical dealing with it; and so quietly slept in the Lord.

And thus you see what hath been the Lot and Portion of the Church and People of God, viz. That *through many Tribulations they should enter into the Kingdom of Heaven*. Here you have a certain and infallible Mark of the true Church of Christ, viz. *To be hated and persecuted by the Devil and his Instruments*. Herein, as in a Perspective, you may look back upon the persecution of the Church of Christ, by reason of that cruel *Spanish Inquisition*.

Upon the whole, let us consider, if that Religion should be set up amongst us, which allows of such Cruelty and Tyranny, whether or no we have not cause to fear the worst, and to prepare for it. *Fore-warned, Fore-armed.*

HAPPEN

APPENDIX.

THE Institution of this *Spanish Inquisition* at first was not only necessary (as the condition of affairs then was) but exceeding laudable, had it been kept within the bounds at first intended; but instead of being used on the *Jews* and *Moors*, it hath been turned on the *Protestants*, and that with such violence and extremity of Torture, that it is counted the greatest Tyranny, and severest kind of Persecution under heaven; insomuch that many *Papists* who would willingly die for their Religion, abhor the very name and mention of it, and to the death withstand the bringing in of this Slavery amongst them; this was it which caused the irremediable Revolt of the *Low-Countries*; the greatest part of that Nation, at the time of their taking Arms, being *Roman Catholicks*; yet it is planted and established in *Spain* and all *Italy* (*Naples* and *Venice* excepted) the management thereof committed to the most zealous and rigorous *Friers* in the whole Pack; the least suspicion of Heresy, (as they call it) Affinity or Commerce with Hereticks, reproving the Lives of the Clergy, keeping any Books or Editions of Books prohibited, or discoursing in matters of Religion, are Offences sufficient; nay they will charge Mens Consciences under the pains of Damnation, to detect their nearest and dearest Friends, if they do but suspect them to be herein culpable. Their proceedings are with great secrecy and severity; for, 1. The parties accused shall never know their Accuser, but shall be constrain'd to reveal their own thoughts and affections. 2. If they be but convicted of any Error in any of their Opinions, or be gainsayed by two Witnesses, they are immediately condemned. 3. If nothing can be proved against them, yet shall they with infinite tortures and miseries be kept in the house divers years, for a terrour unto others. And lastly, If they escape the first Brunt with many torments and much anguish, yet the second Question or Suspicion brings Death remediless. And as for torments and kinds of Death, *Phalaris* and his Fellow-Tyrants came far short of these Blood-hounds.

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The Administration of this Office, for the more orderly regulation and dispatch thereof, is distributed into 12 Courts or *Supream Tribunals* for the several Provinces of *Spain*, no one depending upon another, but in sort subordinate to the *General Inquisition*, remaining in the Court near the King's Person, which hath a kind of Superintendency over those Tribunals. In all which, those of the Secular Clergy sit as Judges, the Friars being only used as Promoters, to inform the Court, and bring more Grist unto the Mill of these *Inquisitors*: every one hath the title of Lord, and are a great terrour to the Neighbouring Peasants; certain it is, that by this means the people of this Kingdom are so kept under, that they dare not hearken after any other Religion than what their Priests and Friars shall be pleased to teach them; or entertain the Truth, if it comes amongst them, or call in question any of those palpable and gross Impostures which every day are put upon them: for by this means the People of this Kingdom have been, and still are, punctual Followers of the Church of *Rome*; and that too in the very errors and corruptions of it, taking up their Religion on the *Popes* Authority, and therein so tenacious or pertinacious, that the King doth suffer none to live in his Dominions which profess not the *Roman* Catholick Religion; of which they have been, since the time of *Luther*, such avowed Patrons, that one of the late *Popes* being sick, and hearing divers men to bemoan his approaching end, uttered some words to this effect; My Life, said he, can nothing benefit the Church, but pray for the Prosperity of the King of *Spain*, as its chief Supporter. And thus you have the Original of the Inquisition.

FINIS.